

Kei te pēwhea tō whānau?

Exploring whānau using the Māori Social Survey

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1 Purpose and summary

Purpose

Kei te pēwhea tō whānau? Exploring whānau using the Māori Social Survey describes how the Māori Social Survey 2013 (Te Kupenga) will study whānau and whānau well-being.

This report explains the Māori-centred approach that Te Kupenga takes to understanding whānau and whānau well-being. We also provide a preview of this relatively new approach by presenting data on whānau and whānau well-being from the Te Kupenga field test. The field test results are illustrative only and should not be treated as official statistics.

We hope to generate discussion among researchers. Feedback to Statistics NZ is welcome and should be directed to Atawhai Tibble at social.cultural.statistics@stats.govt.nz.

Summary of key points

- Te Kupenga will be run in June 2013 to collect well-being information from Māori living in New Zealand.
- Te Kupenga examines key aspects of Māori culture and society using quantitative methods. The survey is informed by a Māori-centred approach, which emphasises the need to see the world through Māori eyes.
- Whānau are complex and diverse, and individuals describe their whānau in different ways. Te Kupenga lets individual Māori identify their whānau for themselves.
- Taking the view that whānau well-being is best defined by individuals, Te Kupenga asks Māori how well their whānau is doing.
- Limited field test data shows interesting findings about whānau and whānau well-being, including:
 - Whānau are big. The median size (half above this value and half below) of whānau in the field test was 12. The range in the field test was 1 to 500.
 - All respondents in the field test considered whakapapa to be an important part of whānau. No one had whānau that was solely made up of people they weren't related to by blood.
 - Older respondents reported larger whānau than younger and middle-aged respondents.
 - Most respondents thought their whānau was doing well.
 - Middle-aged respondents rated their whānau is doing better, on average, than did younger and older respondents.



2 Introduction to Te Kupenga

Te Kupenga is a survey of the well-being of Māori living in New Zealand.

Te Kupenga focuses on key aspects of Māori culture and society from a Māori perspective. It tries to measure these aspects using quantitative methods. In this respect, the survey is informed by a Māori-centred approach.

The survey includes standard well-being measures found in surveys like the General Social Survey, such as employment, income, and overall life satisfaction. It measures objective information about people's circumstances, as well as their assessment of different aspects of their lives. For more about what's included in Te Kupenga, see appendix 1.

Information from Te Kupenga will allow policymakers to better understand Māori well-being and development. The government has invested significantly in areas such as health, education, and welfare services; Māori cultural education; and settling Treaty grievances. Measuring how Māori are doing in these areas will allow the government to see how their investments are working.

Te Kupenga will also help Māori plan how to best allocate resources to improve community well-being and strengthen Māori culture. Key Māori stakeholders want more information about Māori culture and well-being, which they believe are directly connected. These stakeholders include iwi that have settled Treaty grievances with the Crown and are now developing plans to strengthen their membership. They need good information to help them plan.

The target population for Te Kupenga is New Zealand residents aged 15 years and over with Māori heritage. By Māori heritage, we mean those who report in the 2013 Census of Population and Dwellings form that they have Māori ethnicity or Māori ancestry.

We will collect data for Te Kupenga over a two-month period, from June 2013 to July 2013. We will select a nationally representative sample of 5,000 people and collect information through computer-assisted personal interviews.

Field test for Te Kupenga

We ran a field test for Te Kupenga in November 2010. We wanted to make sure the data collection process – including questionnaires, collection systems, and interviewer training – worked as an integrated system. We interviewed 200 people who had been randomly selected from the 2010 Census dress rehearsal. The interviews were done by 11 interviewers in four regions (Gisborne, Northland, South Auckland, and Wellington).

The field test sample was not designed to provide robust statistical estimates about the population – that is the purpose of the 2013 survey. We are presenting the results of the field test to support thinking and discussion about how the results of the 2013 survey might be presented and used. They do not represent or preview the results of the survey.

The field test was not representative of the target population. It included a:

- higher proportion of females
- lower proportion of youth (15–24 years)
- lower proportion of people with no formal qualifications.



3 Ki tā te whakaaro Māori – A Māori-centred approach

Te Kupenga uses a Māori-centred approach based on theories developed within Aotearoa New Zealand. Over the past 20 years, at least three separate but related schools of thought have emerged that support a Māori-centred approach to analysing and understanding Māori realities.

Mātauranga Māori theory is an extension of Māori language and cultural studies. This approach was led by Te Kapunga Koro Dewes and Hirini Moko Mead at Victoria University, Timoti Karetu and others at the University of Waikato, and Ranginui Walker and others at the University of Auckland in the late 1980s. One of the modern leaders in this field is Dr Te Ahukaramū Charles Royal (Royal, 1995).

Hauora or *Māori well-being* school of thought was led by Professor Sir Mason Durie (Durie, 2003, 2006). This approach grew out of Durie's work in the mental health and wider health fields. It is now central to modern health practice with Māori in New Zealand.

Kaupapa Māori theory was led by Professor Linda Tuhiwai Smith and Professor Graham Hingangaroa Smith (Smith, 1992). This theory grew out of the experience of Māori within the education sector, particularly within the *kōhanga reo* and *kura kaupapa Māori* school movements. It is now widely used by Māori across disciplines in New Zealand universities.

The common ground these theories share forms the basis of the Māori-centred approach. This approach includes:

- valuing Māori language and culture as it is
- valuing Māori voices and perspectives, including their diversity
- looking to the culture and the people for ways for improving the well-being of Māori
- ensuring that research gives back to the people and culture, for the benefit of future generations.

This paper identifies some common elements in the three approaches that statistics can measure. We are not able to address all the information needs raised by these different approaches. However, by addressing those needs we can measure, we are being responsive to Māori and developing a link between Statistics NZ and researchers committed to Māori-centred approaches.

Using a Māori-centred approach to whānau and whānau well-being, Te Kupenga:

- acknowledges that whānau can live across multiple households
- lets Māori define their own whānau
- recognises that whānau well-being is experienced by the individual as much as the collective
- lets Māori individuals provide their perception of the well-being of their whānau.

We discuss the Te Kupenga approach towards exploring whānau and whānau well-being more in chapters four and five.

He mea nui te whānau – a Māori perspective

The whānau unit is the fundamental building block of Māori society. Not only does whānau mean 'to be born' or 'give life', but it refers to the kinship group that includes mokopuna (grandchildren), tamariki (children), mātua (parents), kaumātua (grandparents), and whanaunga (relatives).

The whānau is a key source of Māori well-being and connectedness. A common Māori expression uses the harakeke, or flax bush, as a metaphor to describe the whānau. 'Kua tupu te pa harakeke' can be translated as 'the harakeke is growing'. The centre shoot, or 'te rito', is protected by the wider flax bush. The centre shoot represents children, and the bush represents adult whānau members.

The pa harakeke metaphor assumes that individual and whānau security, protection, and well-being are interdependent. Each person supports others and secures their position in the whānau (Munford and Sanders, 1999).

According to Metge (1995):

There is the duty to care for each other, expressed in the words ahu (tend, foster), atawhai (show kindness to, foster), awhi (embrace, foster, cherish), manaaki (show respect or kindness to), taurima (treat with care, tend) and whāngai (feed, nourish, bring up). All these words imply meeting not only the physical needs of others but also their need to be nurtured mentally and spiritually... This duty of care for each other includes the responsibility laid upon older generations to teach the young right ways and to hand on knowledge that belongs to and will benefit the whānau as a whole.

Given its central importance to Māori, whānau is recognised by government as vital to the economic and social well-being of all Māori (Ministry of Health, 2002; Families Commission 2011).



4 A new approach to measuring whānau

People define whānau in different ways, so Te Kupenga lets respondents decide who is included in their whānau.

Whānau are complex and diverse. There is little quantitative evidence about the structure of whānau in New Zealand and the social and economic outcomes of these whānau.

Cunningham, Stevenson, and Tassell (2005) are the pioneers of Māori-centred research on whānau using quantitative techniques. They used information from the study Best Outcomes for Māori: Te Hoe Nuku Roa to discuss family and whānau and to describe whānau. Te Kupenga was informed by Te Hoe Nuku Roe and the lessons from it.

More recently, Cram and Kennedy (2010) developed a report for the Ministry of Health that listed a variety of ways that whānau realities can be and are being measured. They did not focus on statistical techniques, but on qualitative approaches to gathering data about Māori collectives. This is useful for people interested in the broad range of ways that collectives might be measured.

However, improved statistical data is needed to support a wide range of information needs about whānau and whānau well-being (Statistics NZ, 2007).

Much of the data on families and whānau in New Zealand has come from censuses and is based on the household unit. For many people, the household defines the family. This is one way of looking at outcomes for families and whānau, particularly economic outcomes. It is also in line with international standard practice.

However, significant networks exist outside the immediate household. The exchange of social and economic resources between whānau members and members of different households can significantly affect the achievement of whānau well-being (McKenzie & Carter, 2010; United Nations Economic Commission for Europe, 2012).

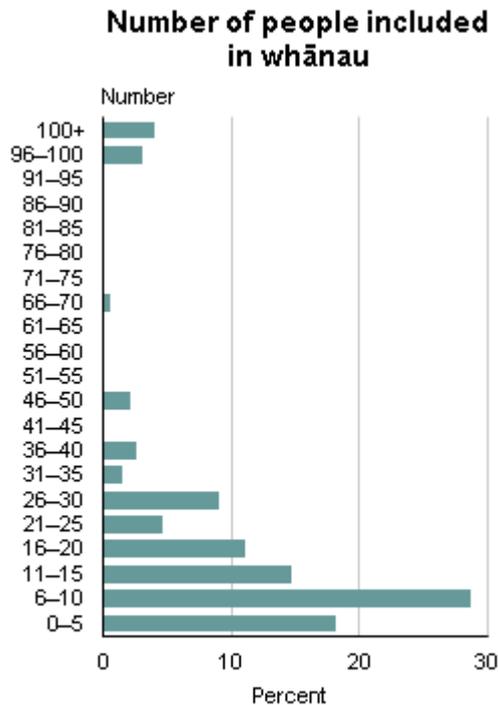
Extended family networks can be complementary to (or replace) the public services offered by social policies. The existence of an extended family network and family members' ability to provide care and support for one another is a key assumption of a great deal of family policy. It is important, therefore, to have an understanding of these networks.

How big are whānau?

Whānau come in many shapes and sizes, and individuals describe their whānau in different ways. Therefore, Te Kupenga lets individual Māori identify how many people are in their whānau.

Field test data shows wide diversity in the number of people that respondents considered to be in their whānau. Just under half of all respondents said their whānau consisted of less than 12 people. A small proportion of respondents stated they had a relatively large whānau. Ten percent said their whānau consisted of 50 or more people, while one respondent stated their whānau was 500 people.

Figure 1



Source: Statistics New Zealand

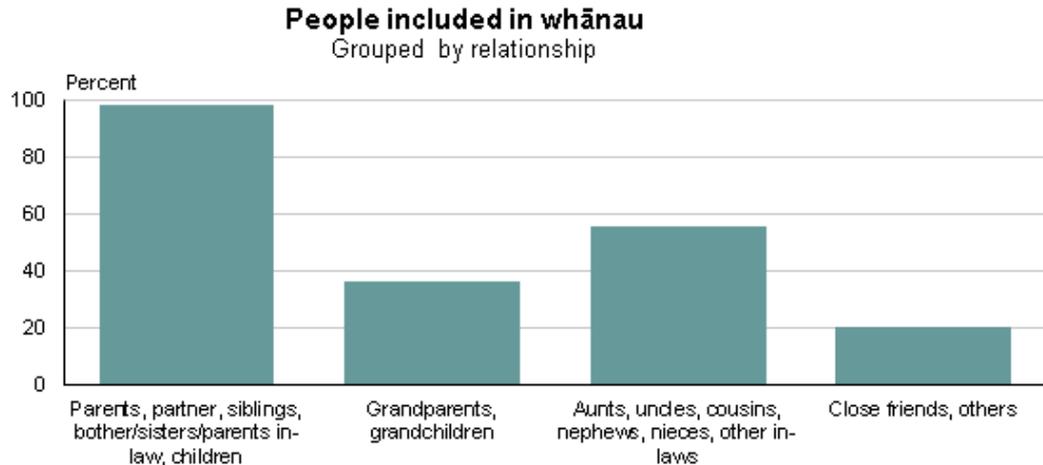
Who is included in whānau?

There is no common definition of whānau. Two models of whānau dominate the recent literature: whakapapa and kaupapa whānau (Lawson-Te Aho, 2010). Whakapapa whānau are connected through a common ancestor. Kaupapa whānau are connected to fulfil a common purpose or goal.

Māori want to be able to determine how whānau are identified and what the priorities are for their own development (Te Puni Kokiri, 2005, cited in Lawson-Te Aho, 2010). With this in mind, Te Kupenga adopts a model that considers both whakapapa and kaupapa whānau valid and leaves it to the individual to define their own whānau within four broad relationship categories.

Field test data shows that almost all respondents stated that their parents, partner, children, and brothers and sisters were part of their whānau. More than half of respondents stated that aunts and uncles, cousins, nephews and nieces, and in-laws were included in their whānau. Two-fifths of respondents included grandparents and/or grandchildren in their whānau.

Figure 2

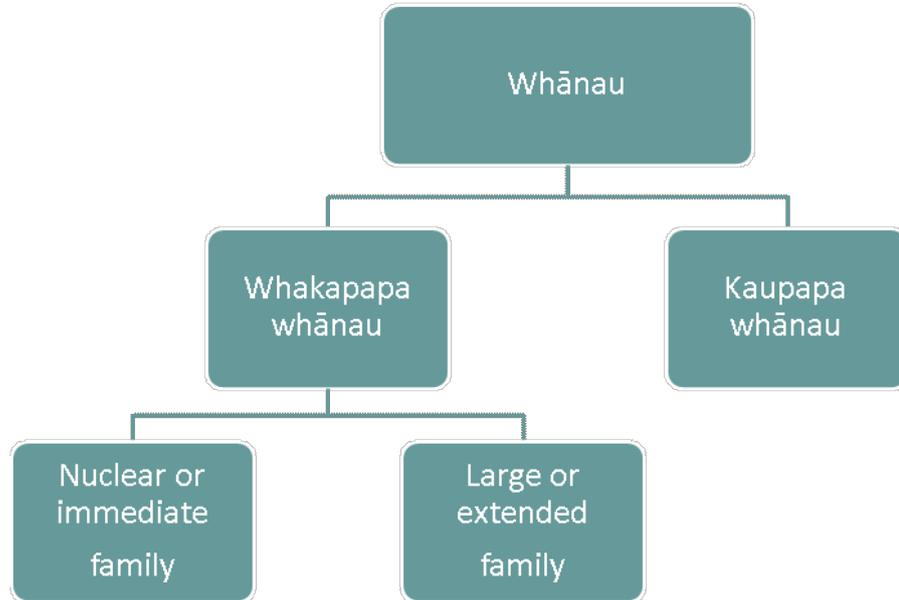


Source: Statistics New Zealand

We can adjust these categories to fit the whakapapa and kaupapa whānau model. The model in figure 3 shows the relationship between whakapapa and kaupapa whānau. Whakapapa whānau includes nuclear and extended family members. The distinguishing feature of kaupapa whānau is that it includes friends and others. But kaupapa whānau may include people with whakapapa links.

Figure 3

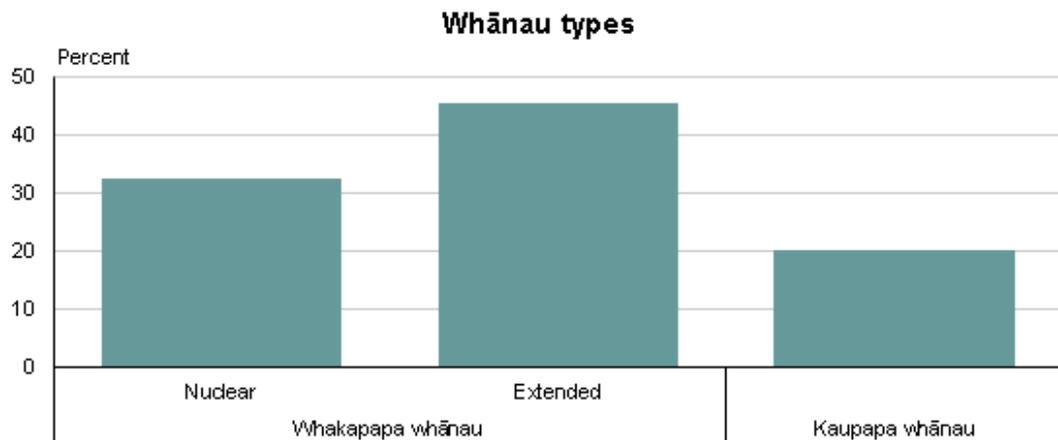
Te Kupenga model of whānau



Every respondent in the field test stated that their whānau included people with whakapapa links. A third said their whānau included only their nuclear family – their parents, partner, children, or brothers and sisters. Four-fifths said they define their whānau traditionally, through whakapapa only.

A fifth of respondents said their whānau also included friends or others (kaupapa-based). Of these respondents, over four-fifths said their whānau was mostly (or all) relatives. Therefore, less than five percent of all respondents had a whānau that was mostly friends.

Figure 4



Source: Statistics New Zealand

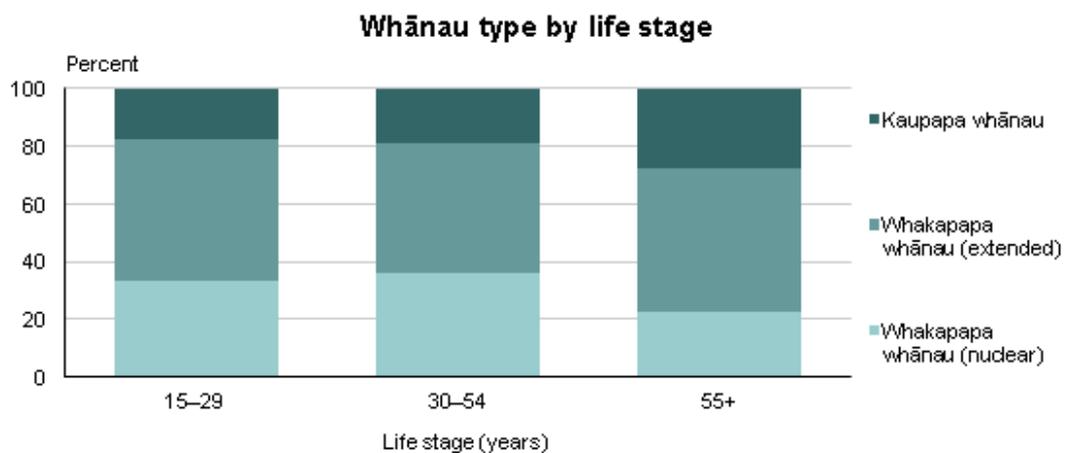
Does whānau differ by life stage?

Te Kupenga will show us how whānau differs for different groups of people. For example, research has shown that a person’s family structure changes over their life course (de Vaus, 2004).

Field test data shows that on average, older respondents (55 years and above) reported larger whānau than younger (15–29 years) and middle-aged (30–54 years) respondents. The median size of whānau for older respondents was 15 people, compared with 12 for middle-aged respondents and 10 for young respondents.

Middle-aged respondents were more likely than younger and older respondents to state they had a nuclear family only. This is not surprising, as this is the age where most would be raising children. Older respondents were more likely than younger respondents to say they had a kaupapa whānau.

Figure 5



Source: Statistics New Zealand



5 A new approach to measuring whānau well-being

Taking the perspective that whānau well-being is best defined by the individuals affected by it, Te Kupenga asks Māori for their view of how well their whānau is doing.

While whānau well-being is a complex concept, at its simplest it is having a happy and healthy whānau. Whānau well-being, or whānau ora, is based on the central role of Māori cultural values (Lawson-Te Aho, 2010). In exploring and defining whānau ora, Lawson-Te Aho states:

The mental, emotional, physical and spiritual state is shaped, maintained and contained in context of whānau relationships. Therefore, when an individual is not well, a whānau is not well. Conversely when a whānau is not well, individuals are adversely impacted. Whānau ora is a state of collective wellbeing that is integrated, indivisible, interconnected and whole.

Each whānau attaches different meanings to whānau well-being than do other whānau, and each may adjust what it means to them over time. Therefore whānau well-being is best shaped and given meaning by those most affected by it (Whānau Ora Taskforce, 2009).

Family well-being has previously been measured in a New Zealand context using a group of objective measures. The Family and Whānau Wellbeing Project (FWWP) used census data to provide an understanding of family well-being in New Zealand and how it has changed over time (Milligan, Fabian, Coope, & Errington, 2006). It used a range of measures across topic areas such as education, employment, income, and housing. Kiro, von Randow, and Sporle (2010) used a similar approach in looking at the changes in well-being for Māori households in New Zealand.

The usual indicators of well-being, such as household incomes, employment, or education level, do not provide a full picture of whānau outcomes. Māori require specific measures that are attuned to Māori realities and world views (Durie, 2006). For example, education might include measures that relate to the use and knowledge of Māori language.

Marsden (1981, cited in Te Aho-Lawson, 2010; p41) contends that:

The route to Māoritanga through abstract interpretation is a dead end. The way can only lie through the passionate, subjective approach... Māoritanga is a thing of the heart rather than the head ... analysis is necessary only to make explicit what Māori understands implicitly in daily living, feeling, acting and deciding ... from within the culture.

Modern researchers are beginning to recommend ways for statistical agencies to measure subjective well-being alongside objective measures. For example, the report by the Stiglitz Commission (Stiglitz, Fen, & Fitoussi, 2009) noted that:

Research has found that it is possible to collect meaningful and reliable data on subjective as well as objective well-being... Quantitative measures of these subjective aspects hold the promise of delivering not just a good measure of quality of life per se, but also a better understanding of its determinants.

These recommendations are based on the idea that an individual's well-being can be best judged by them (Noll, 1997). What an individual thinks or feels about their life will influence their well-being and that of those close to them. Well-being does not come in a one-size-fits-all formula. Individual values and perceptions differ, and different individuals may evaluate similar living conditions quite differently (Milligan, Fabian, Coope, & Errington, 2006).

A single measure cannot adequately cover whānau well-being (Durie, 2006). We do not expect that a subjective whānau well-being measure will provide a complete picture of whānau well-being for Māori. But a combination of existing measures and new Māori-specific measures from Te Kupenga will enrich the picture.

An individual’s view can be interpreted as a whānau view

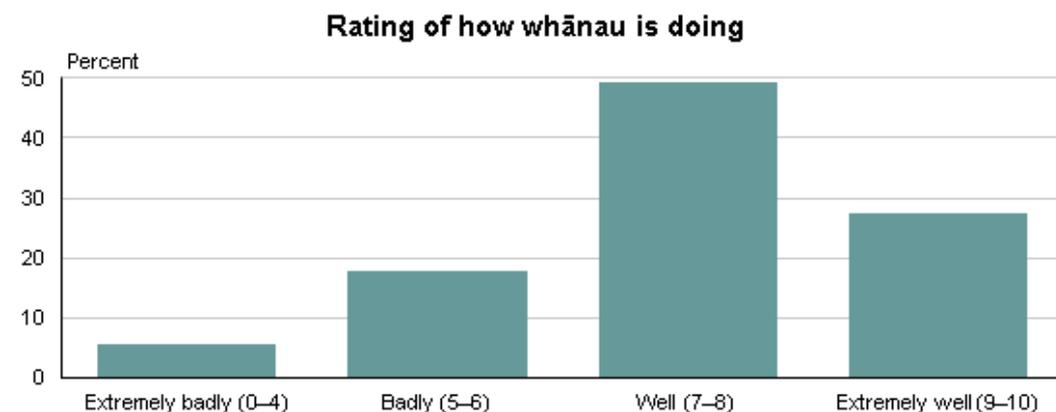
Māori have a concept of self-collective that is consistent with a Māori-centred approach. This concept underpins several well-known whakatauki, or tribal sayings, like ‘Ehara taku toa i te toa takitahi, engari taki mano, no aku tūpuna’ (My success is not mine alone, but is both mine and my ancestors’) and ‘Ko au ko te awa, ko te awa ko au’ (I am the river, and the river is me).

This concept suggests the individual is not just an individual, but is in fact the whānau. From this cultural perspective, the individual view can be also interpreted as the collective view. We acknowledge that the Te Kupenga approach to measuring whānau well-being does not represent the entire collective’s view. However, the individual view can be interpreted as a whānau view.

How well do Māori think their whānau is doing?

Te Kupenga will ask respondents to rate how their whānau is doing on a scale of 0 to 10, where 0 is ‘extremely badly’ and 10 is ‘extremely well’. The average (mean) response from field test respondents was 7.4. Overall, three-quarters of respondents rated their whānau between 7 and 10.

Figure 6



Source: Statistics New Zealand

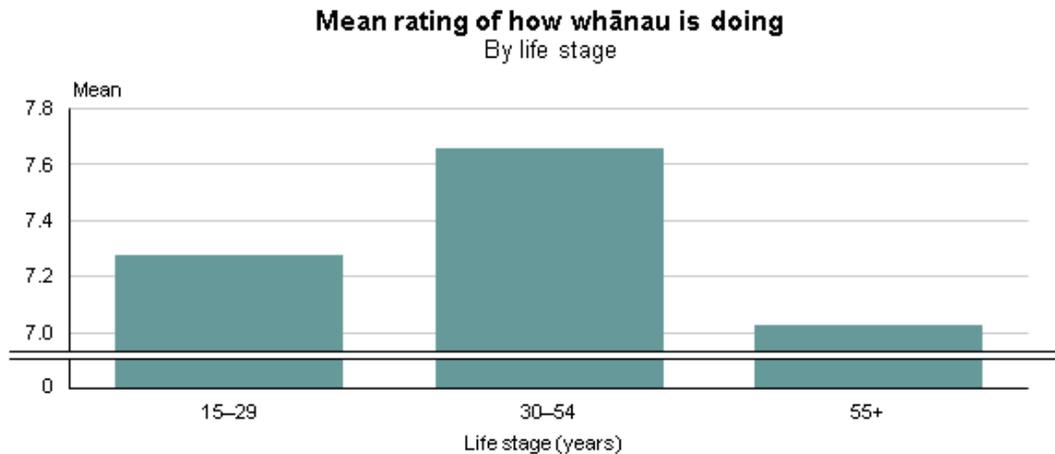
When asked whether things were currently getting better or worse for their whānau, 60 percent of field test respondents said they were staying the same. Less than 10 percent said it was getting worse.

What distinguishes groups with low well-being from those with high well-being?

As is the case with the overall life satisfaction measure, most policy interest is in the groups reporting low well-being. Te Kupenga data will allow us to look at what distinguishes the low well-being group from those with high well-being. This includes looking at Māori-specific factors such as Māori cultural knowledge and practice.

Our field test data shows an example: life stage. Middle-aged (30–54 years) field test respondents reported a higher mean rating of how their whānau is doing than young (15–29 years) and older (55+) respondents. Most surveys find that middle-aged people have the lowest levels of individual overall life satisfaction (Statistics NZ, 2011). We are interested in exploring this further using the complete Te Kupenga data.

Figure 7

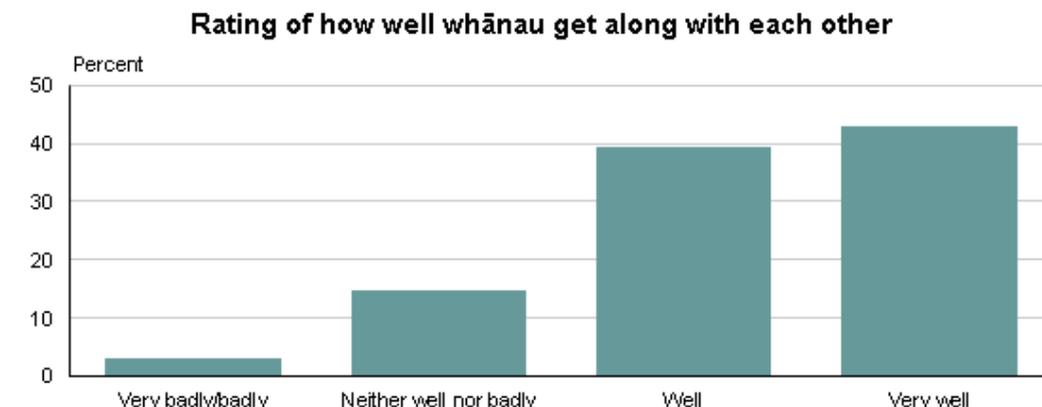


Source: Statistics New Zealand

How well do whānau get along with each other?

When field test respondents were asked how their whānau got along with each other, 80 percent said ‘very well’ or ‘well’. A further 15 percent selected the midpoint of ‘neither well nor badly’.

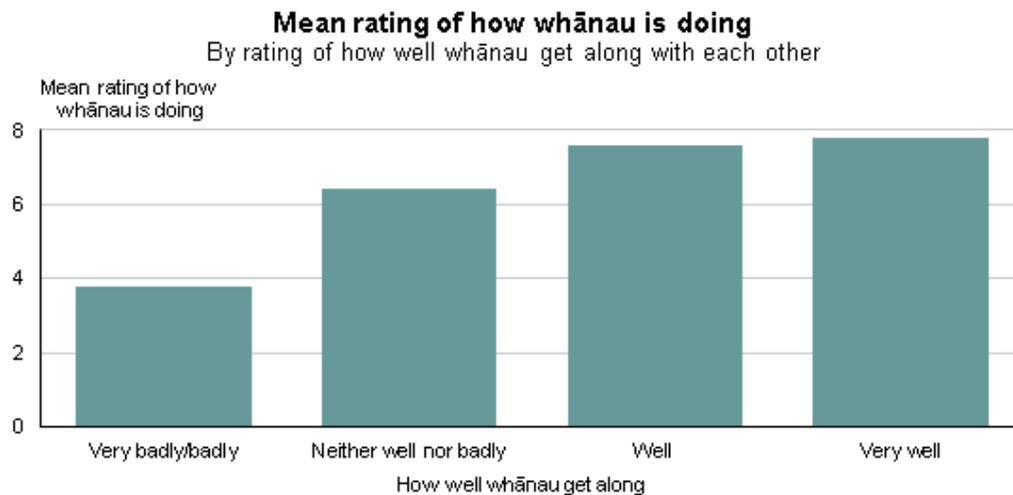
Figure 8



Source: Statistics New Zealand

There is a strong relationship between how well field test respondents said their whānau get along with each other and how well they said their whānau was doing. Those who said their whānau got along ‘very well’ or ‘well’ reported a higher mean rating of their whānau doing well than those who said their whānau got along badly or very badly. While the field test was only a small sample, it shows the kind of analysis we will be able to do with the Te Kupenga data.

Figure 9





6 Conclusion

Te Kupenga will provide new quantitative data on key aspects of Māori culture and society based on a Māori perspective. This includes taking a subjective approach towards measuring whānau and whānau well-being.

In taking this approach Te Kupenga is informed by a Māori-centred approach. In particular, the questions:

- acknowledge that whānau live across multiple households
- recognise both whakapapa and kaupapa whānau
- let individuals identify their own whānau
- acknowledge that whānau well-being can be understood through the subjective experiences of individuals
- recognise that whānau well-being is experienced by the individual as much as the collective.

This paper used field test data to explore some of the analysis that will be possible after we have completed Te Kupenga in 2013. This includes looking at:

- how many people Māori say are in their whānau
- the groups of people that Māori include in their whānau
- whether the size and composition of whānau differs by life stage
- how well Māori think their whānau is doing.

This paper also hints at other interesting questions that could be investigated, including:

- what factors distinguish the low well-being group from those with high well-being?
- what Māori cultural knowledge and practice measures are associated with whānau well-being?

We hope this paper will generate discussion about Te Kupenga. Statistics NZ would like to hear your feedback about future uses of the data.

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Appendix 1: Te Kupenga content map

Te Kupenga 2013

A survey of Māori well-being

| Subjective well-being | Social well-being | Economic well-being | Cultural well-being |
|---|---|---|--|
| Self-assessed satisfaction with life overall | Type and regularity of contact with whānau and friends | Economic standard of living, including income | Know iwi and tribal pepehā |
| Self-assessed health status | Satisfaction with contact with whānau and friends | Involvement in paid work | Know marae tūpuna and have visited – ever, and in past 12 months |
| Self-assessed sense of connectedness to marae tūpuna | Ability to access help in time of crisis | Housing problems | Participation in iwi elections |
| Self-assessment of how whānau is doing | Involvement in any voluntary work | | Māori language ability, and whether or not a native speaker |
| Self-assessment of whether things have improved or not for whānau over past 12 months | Experience of loneliness in the past 12 months | | Engagement in general practices related to Māori culture over the past 12 months |
| | Trust in others | | Religious or spiritual |
| | Trust in government and government institutions | | Ability to access Māori cultural support |
| | Participation in the last national and local government elections | | |
| | Experienced crime in past 12 months | | |
| | Experiences of discrimination – ever, and in past 12 months | | |

Census variables to be integrated into the final dataset:

Age, sex, ethnicity, religion, descent, know iwi, iwi affiliation, speak te reo Māori, social marital status, family type, household composition, role in family, children, urban rural indicator, region, personal income, household income



Appendix 2: Whānau questions in Te Kupenga

Instructions to interviewer are in italics.

Introduction

I now have some questions about your whānau.

How's your whānau doing?

First of all, I'd like you to think in general about how your whānau is doing.

Where zero means extremely badly and ten means extremely well, how would you rate how your whānau is doing these days?

Note: Interviewers can use the following prompts:

Include all areas of life for your whānau.

Your 'whānau' is the group of people that you think of as your whānau.

| | | | | | | | | | | |
|--------------------|---|---|---|---|---|---|---|---|---|-------------------|
| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| Extremely badly | - | - | - | - | - | - | - | - | - | Extremely well |

Note: If there is no response to the question, record one of the following answers:

11 don't have a whānau

12 can't define my whānau

88 DK

99 RF

Overall, for your whānau, would you say that things are currently getting better, getting worse, or staying about the same?

11 getting better

12 getting worse

13 staying the same

88 DK

99 RF

Whānau size

Not including yourself, how many people are in that whānau group that you were thinking about?

If necessary:

An estimate of the number is okay.

Describe your whānau

Which group or groups include those you were thinking about as your whānau? You can select as many as you need.

A: Parents, partner/spouse, brothers and sisters, brothers/sisters/parents in-law, children

C: Aunts and uncles, cousins, nephews and nieces, other in-laws

B: My grandparents, my grandchildren

D: Close friends, others

11 *Group A*

12 *Group B*

13 *Group C*

14 *Group D*

88 *DK*

99 *RF*

Relatives or friends?

And would you say it is mostly relatives or mostly friends in the whānau you were thinking about?

11 *mostly or all relatives*

12 *mostly or all friends*

13 *about half relatives and half friends*

88 *DK*

99 *RF*

How well do your whānau get along?

In general, how would you rate the way your whānau get along with one another?

If necessary:

Please think about how your whānau tend to get on with each other overall.

11 *very well*

12 *well*

13 *neither well nor badly*

14 *badly*

15 *very badly*

88 *DK*

99 *RF*